Hist.
670
1868

YALE
MEDICAL LIBRARY

The Bequest of

SAMUEL C. HARVEY

Date Due

FEB 3 1972

Demco 293-5

YALE MEDICAL LIBRARY



ELIOT'S

BRIEF NARRATIVE.

1670.



A

BRIEF NARRATIVE

OF THE

Progress of the Gospel

AMONG THE

INDIANS OF NEW ENGLAND.

1670.

By Rev. JOHN ELIOT.

WITH INTRODUCTORY NOTES,
BY W. T. R. MARVIN:



Boston:
JOHN K. WIGGIN & WM. PARSONS LUNT.
1868.

TWENTY COPIES LARGE PAPER.

ONE HUNDRED AND FIFTY COPIES SMALL PAPER.

No.

PREFATORY NOTE.

THIS "Brief Narrative of the Progrefs of the Gofpel," is believed to be the only one of this clafs of Eliot's publications, which has not been reprinted. It is not known that a copy of it is to be found in any American collection. It is named by its full title, in Stevens's "Nuggets;" in Mr. Whitmore's note on Eliot's writings in "John Dunton's Letters," publifhed by the Prince Society (p. 206); and by Rev. Dr. Francis, in his "Life of Eliot."

It was the laft of Eliot's publications, relating to the progrefs of Chriftianity among the Indians, fo far as is now known, though it is poffible others may exift, as he was engaged in the work of preaching the Gofpel to them until his

his increaſing years obliged him to reſt from his labors, but a ſhort time before his death in 1690. In the Maſſachuſetts Hiſtorical Society's Collections, 1ſt Series, Vol. iii,* are nine letters from Eliot, on the ſame general topic; the firſt, dated Sept. 30, 1670,—ſhortly after the iſſue of this Tract,—and the laſt, July 7, 1688, not long before Eliot's deceaſe. They were addreſſed to "the Honorable Robert Boyle," who was deeply intereſted in this work, and was for a time governor of the Society for the Propagation of the Goſpel, as well as a generous contributor to the funds which were uſed by Eliot and his aſſociates in proſecuting their labors, and who is ſtyled by Eliot a "nurſing father." Theſe letters perhaps filled the place which the publications had previouſly supplied, ſerving as reports of the progreſs of the work.

The work of Chriſtianizing the Indians continued to attract attention in England after Eliot's death. In the Library of the Maſſachuſetts Hiſtorical Society is a ſmall Tract, publiſhed by the Corporation for Propagating the Goſpel in 1705, fifteen years after Eliot deceaſed. It is ſigned by Increaſe Mather, Cotton Mather, and Nehemiah Walter, and ſhows the veneration with which Eliot's memory was ſtill regarded by the Indians, and the ſtate of religion among them at that time. The title of this Tract I have cited in full on a following page.

Dr.

* Page 177 et ſeq.

Dr. Francis, in his valuable memoir of Eliot, ſpeaking of the following Tract, ſays he had not been able to find it, and ſtates that "It was probably the firſt publication of the Corporation, after their Charter was confirmed or renewed by Charles the Second. I preſume it to be the ſame account of which Hutchinſon makes ſo much uſe in his note concerning the Praying Indians, Vol. I: p. 156."* This ſuppoſition will be found to be correct, upon comparing that note with this reprint.

After ſome inquiry, the editor was unable to find a copy of this Tract in this country, and the following pages are printed from a manuſcript copy which was kindly made by Joſeph L. Cheſter, Eſq., from an original in the Britiſh Muſeum.

Mr. Cheſter, who is ſo well known for his antiquarian taſtes, eſpecially on matters pertaining to the early hiſtory of New England, deſcribes the original thus:—"The dimenſions of the page from top of the firſt line to the bottom of the catch-word, are ſix and one-half inches; breadth of page, four and one-eighth inches. The pagination is exactly the diſtance of a line above the page, and incloſed in marks of parentheſis. The ornamental lines at top of page 3 are about as rough as the ſpecimen I give, [of which thoſe in this

* Life of Eliot, p. 350.

this reprint are a fac-ſimile,] and extend acroſs the page." It is a tract of eleven pages, the laſt being blank. The original "was a ſmall quarto," but "the copy in the Muſeum has been trimmed and cut away conſiderably." The lines average about twelve words in length.

The ſtyle of the original has been followed in capitalizing, italics, &c., making as cloſe a fac-ſimile as poſſible, and the pages of the copy in the Muſeum, are deſignated by figures in brackets. It is believed that it will not be devoid of intereſt, as it gives a more complete account of many of the towns of "praying Indians" than can be found elſewhere, and as it is perhaps the only one of the publications in regard to Chriſtianizing the Indians of New England, previous to the year 1705, which has not been before reprinted.

W. T. R. M.

BIBLIOGRAPHIC NOTE.

IT may not be unintereſting to give here ſome notice of the various Tracts on the ſubject of Chriſtianizing the Indians of New England. The Prince Society's edition of "John Dunton's Letters," in a note by Mr. Whitmore, previouſly quoted, gives the following liſt, which is more perfect than any other I have met with. They have all been reprinted except this. With the title is given the reference to the reprint.

I. *(Maſſachuſetts Hiſtorical Society's Collections, 1ſt S. Vol.* viii., *and 2d S. Vol.* ix.*)* Good Newes from New-England: or, A True Relation of things very remarkable at the Plantation of Plimouth in New-England. Shewing the wondrous providence and goodneſs of GOD, in their preſervation and continuance, being delivered from many apparent deaths and dangers. Together with a Relation of ſuch religious and civil laws and cuſtoms, as they are in practice amongſt the Indians adjoining to them at this day. As alſo what commodities are there to be raiſed for the maintenance of that and other Plantations in the ſaid country. Written by E. W., who hath borne a part in the fore-named troubles, and there lived ſince their firſt arrival. Whereunto is added by him a brief Relation of a credible intelligence of the preſent ſtate of Virginia. London: Printed by J. D., for William Bladen and John Bellamie, and are to be ſold at their ſhops at the Bible in Paul's Church-yard, and at the Three Golden Lions, in Corn-hill, near the Royal Exchange. 1624.

II. *(Sabin's*

II. *(Sabin's Reprints, No. 7.)* New-England's Firſt Fruits: in reſpect, Firſt, of the (Converſion of Some, Conviction of Divers, Preparation of Sundry) of the Indians. 2. Of the Progreſſe of Learning in the Colledge at Cambridge in Maſſacuſets Bay. With Divers other ſpeciall Matters concerning that Countrey. Publiſhed by the inſtant requeſt of ſundry Friends, who deſire to be ſatisfied in theſe points, by many New-England Men who are here preſent, and were eye or eare-witneſſes of the fame. *Zach.* 4: 10. *Job*, 8: 6, 7. London, Printed by R. O. and G. D., for Henry Overton, and are to be ſold at his Shop in Popes-head-Alley. 1643.

III. *(Sabin's Reprints, No. 9.)* The Day-Breaking if not the Sun-Riſing of the Goſpell with the Indians in New-England. *Zach.* 4: 10. *Matth.* 13: 13. Ibid., verſe 33. London, Printed by Rich. Cotes for Fulk Clifton, and are to bee ſold at his ſhop under Saint Margarett's Church on New-fiſh-ſtreet Hill. 1647.

IV. *(Sabin's Reprints, No. 10.)* The Clear Sunſhine of the Goſpel breaking forth upon the Indians in New-England. Or, an Hiſtoricall Narrative of GOD'S Wonderfull Workings upon ſundry of the Indians, both chief Governours and Common people, in bringing them to a willing and deſired ſubmiſſion to the Ordinances of the Goſpel: and framing their hearts to an earneſt inquirie after the Knowledge of GOD the Father, and of JESUS CHRIST the Saviour of the world. By Mr. Thomas Shepard, Miniſter of the Goſpel of Jeſus Chriſt, at Cambridge, in New-England. *Iſaiah*, 2: 2, 3. London, Printed by R. Cotes, for Bellamy, at the three golden Lions, in Cornhill, near the Royall Exchange. 1648.

V. (*Maſſachuſetts Hiſtorical Society's Collections, 3d Series, Vol.* iv.) The Glorious Progreſs of the Goſpel amongſt the Indians in New-England, manifeſted by three Letters, under the Hand of that famous Inſtrument of the Lord, Mr. John Eliot, and another from Mr. Thomas Mayhew, jun., both Preachers of the Word, as well to the Engliſh as Indians in New-England. Wherein the riches of God's Grace in the effectual calling of many of them is cleared up: As alſo a manifeſtation of the hungring deſires of many People in ſundry parts of that Country after the more full Revelation of the Goſpel of Jeſus Chriſt, to the exceeding Confolation of every Chriſtian Reader. Together With an Appendix to the foregoing Letters, holding forth Conjectures, Obſervations and Applications. By I. D., Miniſter of the Goſpell. Publiſhed by Edward Winſlow. *Mal.* i: 11. London. Printed for Hannah Allen in Popes-head-Alley. 1649.

VI. (*Maſſachuſetts*

VI. (*Maſſachuſetts Hiſtorical Society's Collections, 3d Series, Vol.* iv.) The Light appearing more and more towards the perfect Day. Or, a farther Diſcovery of the preſent ſtate of the Indians in New-England, Concerning the Progreſſe of the Goſpel amongſt them. Manifeſted by Letters from ſuch as preacht to them there. Publiſhed by Henry Whitfield, late Paſtor to the Church of CHRIST at Gilford, in New-England, who came late thence. *Zeph.* 2: 11. London, Printed by T. R. & E. M., for John Bartlet, and are to be ſold at the Gilt Cup, neer St. Auſtins gate, in Pauls Church-yard. 1651.

VII. (*Sabin's Reprints, No.* 5.) Strength out of Weakneſs, Or a Glorious Manifeſtation of the further Progreſſe of the Goſpel amongſt the Indians in New-England. Held forth in ſundry Letters from divers Miniſters and others to the Corporation eſtabliſhed by Parliament for promoting the Goſpel among the Heathen in New-England, and to particular members thereof, ſince the late Treatiſe to that effect, formerly ſet forth by Mr. Henry Whitfield, late Paſtor of Gilford, in New-England. Publiſhed by the aforeſaid Corporation. *Cant.* 8: 8. London, Printed by M. Simmons, for John Blague and Samuel Howes, and are to be ſold at their ſhop in Popes Head Alley. 1652. (Sabin ſays there were three editions in the ſame year, and gives the titles in his reprint.)

VIII. (*Maſſachuſetts Hiſtorical Society's Collections, 3d Series, Vol.* iv.) Tears of Repentance: Or a further Narrative of the Progreſs of the Goſpel Amongſt the Indians in New-England: Setting forth, not only their preſent ſtate and condition, but ſundry Confeſſions of ſin by diverſe of the ſaid Indians, wrought upon by the ſaving Power of the Goſpel: Together with the manifeſtation of their Faith and Hope in JESUS CHRIST, and the Work of Grace upon their Hearts. Related by Mr. Eliot and Mr. Mayhew, two Faithful Labourers in that work of the Lord. Publiſhed by the Corporation for propagating the Goſpel there, for the Satisfaction and Comfort of ſuch as wiſh well thereunto. *Iſay.* 42: 3. London: Printed by Peter Cole, in Leaden-Hall, and are to [be] Sold at his Shop, at the ſign of the Printing-Preſs in Cornhill, near the Royal Exchange. 1653.

IX. (*Maſſachuſetts Hiſtorical Society's Collections, 3d Series, Vol.* iv.) A Late and Further Manifeſtation of the Progreſs of the Goſpel amongſt the Indians in New-England. Declaring their conſtant Love and Zeal to the Truth: With a readineſſe to give Accompt of their Faith and Hope; as of their deſires in Church Communion to be Partakers of the Ordinances of Chriſt. Being a Narrative of the Examinations of the Indians, about their Knowledge in Religion, by the Elders

Elders of the Churches. Related by Mr. John Eliot. Publiſhed by the Corporation, eſtabliſhed by Act of Parliament, for Propagating the Goſpel there. *Acts* 13: 47. London: Printed by M. S. 1655.

X. (*Sabin's Reprints, No.* 6.) A further Accompt of the Progreſſe of the Goſpel amongſt the Indians in New-England, and of the means uſed effectually to advance the ſame. Set forth in certaine Letters ſent from thence declaring a purpoſe of Printing the Scriptures in the Indian Tongue, into which they are already Tranſlated. With which Letters are likewiſe ſent an Epitome of ſome Exhortations delivered by the Indians at a faſt, as Teſtimonies of their obedience to the Goſpell. As alſo ſome helps directing to the Indians how to improve naturall reaſon unto the knowledge of the true GOD. London, Printed by M. Simmons for the Corporation of New-England, 1659.

XI. A Brief Narrative, &c. The Tract of which the following is a reprint.

Beſide the Tracts of which the above is a liſt, there are two more relating to the ſame ſubject. One of them was written by Daniel Gookin, and contains a letter from Eliot to the author, after he had read the manuſcript. Dr. Francis ſays of this Tract, that the "Manuſcript was loaned to Mr. Sparks by the Rev. Mr. Campbell of Pittſburg, who procured it in England, and allowed Mr. Sparks to have a copy taken." It was printed from the manuſcript by the American Antiquarian Society in 1836, and will be found in the ſecond volume of their Collections and Tranſactions, pages 424 et ſeq. Its title is as follows:—

An Hiſtorical Account of the Doings and Sufferings of the Chriſtian Indians in New England in the years 1675, 1676, 1677, impartially drawn by one well acquainted with that affair, and preſented unto the Right Honourable the Corporation reſiding in London, appointed by the King's Moſt Excellent Majeſty for promoting the Goſpel among the Indians in America.

The

The other is that to which reference has already been made, as contained in the Library of the Maſſachuſetts Hiſtorical Society. It is a ſmall 18mo Tract, with the following title:—

A Letter About the Preſent State of *Chriſtianity*, among the Chriſtianized Indians of New-England. Written to the Honourable Sir William Aſhhurſt, Governour of the Corporation for Propagating the Goſpel among the Indians, in New England, and Parts Adjacent, in America. Boſton, in N. E. Printed by Timothy Green, 1705.

Eliot's other works are as follows:

1653. A *Catechiſm* "In the Indian language. Printed at the expenſe of the Corporation in England for propagating the goſpel among the Indians in New-england." Thomas, Hiſtory of Printing, vol. 1, p. 254. A ſecond edition of one thouſand copies was printed in 1661, and in 1687 another appeared. Theſe were all from Green's preſs.

1660. The Chriſtian Commonwealth: or the Civil Policy of the Riſing Kingdom of Jeſus Chriſt. Written before the Interruption of the Government, By Mr. John Eliot, Teacher of the Church of Chriſt at Roxbury in New-England and now publiſhed (after his conſent given) by a Servor of the ſeaſon. London: Printed for Livewell Chapman, at the Crown, in Popes-Head-Alley.—Reprinted (from the original tract formerly in poſſeſſion of Col. Aſpinwall,) in Maſſachuſetts Hiſtorical Society's Collections, iii ſeries, 9th volume, p. 127 et ſeq.

1661. A tranſlation into the Indian language of the New Teſtament, followed in 1663 by the Old Teſtament.

The New Teſtament has two title pages, one in Engliſh, the other in Indian. The firſt is, "The New Teſtament of our Lord and Saviour Jeſus Chriſt. Tranſlated into the Indian Language, and ordered to be printed by the Commiſſioners of the United Colonies in New England, at the Charge and with the Conſent of the Corporation in England, for the Propagation of the Goſpel amongſt the Indians in New England. Cambridge, Printed by Samuel Green and Marmaduke Johnſon. MDCLXI." The other is "Wuſku Wutteſtamentum Nul-Lordumun Jeſus Chriſt Nuppoquohwuſſuaeneumun. Cambridge, Printed by Samuel Green and Marmaduke Johnſon. MDCLXI." There is a copy of this New Teſtament in

in the Library of Harvard College. It has the Addreſs or Dedication to the King, which was not inferted in all the copies. Thomas in giving the Engliſh title of the New Teſtament, inferts the words "With Marginal Notes" immediately before the Imprint. The Catalogue of the Prince Library omits them.

The Old Teſtament was publiſhed in 1663. Thomas, (Hiſtory of Printing, vol. 1, p. 255,) ſays this alſo had two title pages, one in Engliſh, the other in Indian. The New Teſtament was bound up with it, and "A Catechiſm, and the Pſalms of David in Indian Verſe, which were a tranſlation of the New England Verſion of the Pſalms." (Francis, Life of Eliot, p. 221.) The Indian title of the whole Bible is as follows:—"Mamuſſe Wunneetupanatamwe up-Biblum God Naneeſwe Nukkone Teſtament kah wonk Wuſku Teſtament. Ne quoſhkinnumuk naſhpe Wuttinneumoh Chriſt noh aſoowefit John Eliot. Cambridge: Printeuoop naſhpe Samuel Green kah Marmaduke Johnſon. 1663." pp. 1086. 4to. The Pſalms following the New Teſtament have no ſeparate title-page, but only a heading: Wame Ketoohomae uketoohomaongaſh David.

In 1680, another edition of the New Teſtament was publiſhed, which has the imprint of Cambridge, but no printer's name. In addition to the Pſalms, a Catechiſm was annexed, as in the firſt impreſſion. In 1685, a ſecond edition of the Old Teſtament was iſſued, printed at Cambridge by Samuel Green. Each part has but one title page, which is in Indian, and as cited in the Catalogue of the Prince Library, does not vary from that of the firſt, with the exception of the imprint. For a more complete account of the Indian Bible, the reader is referred to Francis, Life of Eliot, p. 228 et ſeq., to whom I am indebted for many of the facts in theſe notes, to the Catalogue of the Prince Library of the Boſton Public Library, and to Thomas, Hiſtory of Printing, vol. 1, p. 469 et ſeq.

1664. The Indian Pſalter, printed at Cambridge, in a ſmall octavo volume of one hundred and fifty pages—the edition conſiſting of five hundred copies. It is ſuppoſed by Francis that this was a ſeparate publication of the Book of Pſalms taken from the Indian tranſlation of the Old Teſtament.

1664. Wehkomaonganoo aſquam Peantogig Kah aſquam Quinnuppegig. Youyeu quſhkinnumun en Indiane Wuttinnontoowaonganit. Cambridge: Printed by S. G. for the Corporation in London for the Indians in New-England. 1688. pp. 188. 8vo.—Baxter's *Call to the Unconverted*, in Indian.

1664. Indian Grammar: deſcribed by Thomas, (vol. 1, p. 257,) as containing about ſixty pages quarto. He claſſes it among the works printed by Green, and ſays, "No year is mentioned, but it muſt have been printed about 1664."

1665.

1665. Communion of Churches, or The Divine Management of Gofpel Churches by the Ordinance of Councils, conſtituted in Order, according to the Scriptures. As alſo, The Way of bringing all Chriſtian Pariſhes to be Particular Reforming Congregationall churches: humbly propoſed, as a Way which hath ſo muche light from the Scriptures of truth, as that it may lawfully be ſubmitted unto by all; and may, by the bleſſing of the Lord, be a means of uniteing thoſe two Holy and eminent Parties, the Presbyterians and the Congregationals. As alſo to prepare for the hoped-for Refurrection of the Churches; and to propoſe a Way to bring all Chriſtian Nations unto an Unity of the Faith and Order of the Gofpel. Written by John Eliot, Teacher of Roxbury in N. E. Ps. i: 10. That Ye may try the things that are excellent. 1 John iv: 1. Try the Spirits. Cambridge: Printed by Marmaduke Johnſon. 1665. pp. 38.—For the above title I am indebted to the kindneſs of Rev. H. M. Dexter, D. D., who has furniſhed me with a tranſcript from an original copy formerly in his poſſeſſion. With his copy of this tract was bound another, named below. Francis ſays the "Communion of Churches" was a pamphlet intended only for private diſtribution, and gives extracts from it. (Life of Eliot, p. 253.)

1672. Indian Logick Primer. The only information I have of this is, that it was printed by Marmaduke Johnſon at Cambridge. (Thomas, Hiſtory of Printing, vol. 1, p. 274.)

1678. The Harmony of the Gofpels, in the Hiſtory of the Humiliation and Sufferings of Chriſt. Boſton: Printed by John Foſter, 1678. pp. (4) 131. A ſmall quarto volume, of which there is a copy in the Prince Library of the Boſton Public Library.

1685. Manitowompae Pomantamoonk Sampwſhanau Chriſtianoh Uttoh woh an Pomantog Wnſſikkitteahonat [*ſic*] God. Cambridge. Printed for the right Honerable Corperation in London for the Gofpelizing the Indins in New England. 1685. pp. 333. [349.] 8°.—A tranſlation of Biſhop Lewis Bayly's *Practice of Piety*. Thomas, (vol. 1, p. 262,) deſcribes it as having "about 160 pages," thus differing from the Prince Catalogue, from which I have cited this title, and alſo ſays "a third edition was printed by Green, in 1687."

1689. Indian tranſlation of Shepard's *Sincere Convert:* deſcribed by Thomas as printed at Cambridge by Green in a duodecimo volume, of one hundred and ſixty-five pages. Dr. Francis had never ſeen this, but thought it probably contained *The Sound Believer* alſo.

The

The dates of publication of the following are not definitely known.

Indiane Primer Aſuh negonneyeunk, &c. This, in 1687, had paſſed through ſeveral editions. In the Catalogue of the Prince Library, which cites the entire title of an edition printed in 1720, is the following, but the date of the "firſt edition" does not appear. "'Mr B Green ſays compoſd by Mr Eliot, & Prind at Camb, abt 1684.' T. Prince's note on the 1ſt edition."

An Anſwer to Norcott's Book againſt Inſant Baptiſm. This is ſpoken of by Cotton Mather. Francis had ſeen neither the tract itſelf, nor any other account of it, than that given by Mather.

The Dying Speeches of ſeveral Indians. Rev. Dr. Dexter informs me that this was a ſmall tract of twelve pages, having the title printed lengthwiſe of the page, with no imprint. In an article which he furniſhed to the magazine entitled "The Sabbath at Home," [June, 1868, p. 333 et ſeq.] he has reprinted the entire tract, with the exception of the Preface, following the ſpelling, italiciſing and punctuation, as he tranſcribed it from an original copy formerly in his poſſeſſion, and now owned by George Brinley, Eſq. In his Life of Eliot, Dr. Francis quotes the title as the "Dying Speeches and Counſels of ſuch Indians as dyed in the Lord," deſcribing it as without date. It is alſo reprinted, with the Preface, in the Prince Society's edition of Dunton's Letters. The date 1665, which has been aſſigned to it, is doubtleſs incorrect, as on page 25 following, Eliot ſpeaks of *John Speen* and *Anthony* as living in 1670, whoſe "dying ſpeeches" are given in the tract named.



A BRIEF
NARRATIVE

OF THE

Progreſs of the Goſpel amongſt the *Indians* in *New-England*, in the Year 1670.

GIVEN IN

By the Reverend Mr. JOHN ELLIOT, Miniſter of the Goſpel there,

In a LETTER by him directed to the Right Worſhipfull the COMMISSIONERS under his Majeſties Great-Seal for Propagation of the Goſpel amongſt the poor blind Natives in thoſe United Colonies.

LONDON,

Printed for *John Allen*, formerly living in *Little-Britain* at the Riſing-Sun, and now in *Wentworth ſtreet* near *Bell-Lane*, 1671.

To the Right Worſhipful the Commiſſioners under his Majeſties Great-Seal, for Propagation of the Goſpel amongſt the poor blind Indians in New-England.

Right Worſhipful and Chriſtian Gentlemen,

THat brief Tract of the prefent ſtate of the *Indian-Work* in my hand, which I did the laſt year on the fudden preſent you with when you call'd for ſuch a thing; That falling ſhort of its end, and you calling for a renewal thereof, with opportunity of more time, I ſhall begin with our laſt great motion in that Work done this Summer, becaufe that will lead me to begin with the ſtate of the *Indians* under the hands of my Brethren Mr. *Mahew* and Mr. *Bourn.*

Upon the 17th day of the 6th month 1670, there was a Meeting at *Maktapog* near *Sandwich* in *Plimouth-Pattent*, to gather a Church among the *Indians:* There were prefent ſix of the Magiſtrates, and many Elders, (all of them Meſſengers of the Churches within that Juriſdiction) in whoſe prefence, in a day of Faſting and Prayer, they making confeſſion of the Truth and Grace of Jeſus Chriſt, did in that ſolemn Aſſembly enter into Covenant, to walk together in the Faith and

and Order of the Goſpel; and were accepted and declared to be a Church of Jeſus Chriſt. Theſe *Indians* being of kin to our *Maſſachuſet-Indians* who firſt prayed unto God, converſed with them, and received amongſt them the light and love of the Truth; they deſired me to write to Mr. *Leveredge* to teach them: He accepted the Motion: and perſormed the Work with good ſucceſs; but afterwards he left that place, and went to *Long-Iſland*, and there a godly Brother, named *Richard Bourne* (who purpoſed to remove with Mr. *Leveredge*, but hindered by Divine Providence) undertook the teaching of thoſe *Indians*, and hath continued in the work with good ſucceſs to this day; him we ordained Paſtor: and one of the *Indians*, named *Jude*, ſhould have been ordained Ruling-Elder, but being ſick at that time, advice was given that he ſhould be ordained with the firſt opportunity, as alſo a Deacon to manage the preſent Sabbath-day Collections, and other [4] parts of that Office in their ſeaſon. The ſame day alſo were they, and ſuch of their Children as were preſent, baptized.

From them we paſſed over to the *Vinyard*, where many were added to the Church both men and women, and were baptized all of them, and their Children alſo with them; we had the Sacrament of the Lords Supper celebrated in the *Indian-Church*, and many of the *Engliſh-Church* gladly joyned with them; for which cauſe it was celebrated in both languages. On a day of Faſting and Prayer, Elders were ordained,

ordained, two Teaching-Elders, the one to be a Preacher of the Goſpel, to do the Office of a Paſtor and Teacher; the other to be a Preacher of the Goſpel, to do the Office of a Teacher and Paſtor, as the Lord ſhould give them ability and opportunity; Alſo two Ruling-Elders, with advice to ordain Deacons alſo, for the Service of Chriſt in the Church. Things were ſo ordered by the Lord's guidance, that a Foundation is laid for two Churches more; for firſt, theſe of the *Vinyard* dwelling at too great a diſtance to enjoy with comfort their Sabbath-communion in one place, Advice was given them, that after ſome experience of walking together in the Order and Ordinances of the Goſpel, they ſhould iſſue forth into another Church; and the Officers are ſo choſen, that when they ſhall do ſo, both Places are furniſhed with a Teaching and Ruling-Elder.

Alſo the Teacher of the *Praying Indians* of *Nantuket*, with a Brother of his were received here, who made good Confeſſions of Jeſus Chriſt; and being aſked, did make report unto us that there be about ninety Families who pray unto God in that Iſland, ſo effectual is the Light of the Goſpel among them. Advice was given, that ſome of the chief Godly People ſhould joyn to this Church, (for they frequently converſe together, though the Iſlands be ſeven leagues aſunder) and after ſome experience of walking in the Order of the Goſpel, they ſhould iſſue forth into Church-eſtate among themſelves, and have Officers ordained amongſt them.

The

The Church of the *Vinyard* were deſirous to have choſen Mr. *Mahew* to be their Paſtor: but he declined it, conceiving that in his preſent capacity he lieth under greater advantages to ſtand their Friend, and do them good, to ſave them from the hands of ſuch as would bereave them of their Lands, *&c.* but they ſhall alwayes have his counſel, inſtruction and management in all their Church-affairs, as hitherto they have had; he will die in this ſervice of Jeſus Chriſt. The *Praying-Indians* of both theſe Iſlands depend on him, as God's Inſtrument for their good. [5] Advice alſo was given for the ſetling of Schools; every Child capable of learning, equally paying, whether he make uſe of it or no: Yet if any ſhould ſinfully neglect Schooling their Youth, it is a tranſgreſſion liable to cenſure under both Orders, Civil and Eccleſiaſtical, the offence being againſt both. So we walk at *Natick.*

In as much as now we have ordained *Indian Officers* unto the Miniſtry of the Goſpel, it is needful to add a word or two of Apology: I find it hopeleſs to expect *Engliſh* Officers in our *Indian* Churches; the work is full of hardſhip, hard labour, and chargeable alſo, and the *Indians* not yet capable to give conſiderable ſupport and maintenance; and Men have bodies, and muſt live of the Goſpel: And what comes from England is liable to hazard and uncertainties. On ſuch grounds as theſe partly, but eſpecially from the ſecret wiſe governance of Jeſus Chriſt, the Lord of the Harveſt, there

there is no appearance of hope for their ſouls feeding in that way: they muſt be trained up to be able to live of themſelves in the ways of the Goſpel of Chriſt; and through the riches of God's Grace and Love, ſundry of themſelves who are expert in the Scriptures, are able to teach each other: An *Engliſh* young man raw in that language, coming to teach among our Chriſtian-*Indians*, would be much to their loſs; there be of themſelves ſuch as be more able, eſpecially being advantaged that he ſpeaketh his own language, and knoweth their manners. Such *Engliſh* as ſhall hereafter teach them, muſt begin with a People that begin to pray unto God, (and ſuch opportunities we have many) and then as they grow in knowledge, he will grow (if he be diligent) in ability of ſpeech to communicate the knowledge of Chriſt unto them. And ſeeing they muſt have Teachers amongſt themſelves, they muſt alſo be taught to be Teachers: for which cauſe I have begun to teach them the Art of Teaching, and I find ſome of them very capable. And while I live, my purpoſe is, (by the Grace of Chriſt aſſiſting) to make it one of my chief cares and labours to teach them ſome of the Liberal Arts and Sciences, and the way how to analize, and lay out into particulars both the Works and Word of God; and how to communicate knowledge to others methodically and ſkilfully, and eſpecially the method of Divinity. There be ſundry Miniſters who live in an opportunity of beginning with a People, and for time to come I ſhall ceaſe my importuning

of

of others, and onely fall to perfwade fuch unto this fervice of Jefus Chriſt, it being one part of our Miniſterial Charge to preach to the World in the Name of Jefus, and from amongſt them to gather Subjects to his holy Kingdom. The Bible, and the Catechiſm drawn [6] out of the Bible, are general helps to all parts and places about us, and are the ground-work of Community amongſt all our *Indian*-Churches and Chriſtians.

I find a Bleſſing, when our Church of *Natick* doth ſend forth fit Perſons unto ſome remoter places, to teach them the fear of the Lord. But we want maintenance for that Service; it is a chargeable matter to ſend a Man from his Family: The Labourer is worthy of his Hire: And when they go only to the High-wayes and Hedges, it is not to be expected that they ſhould reward them: If they believe and obey their Meſſage, it is enough. We are determined to ſend forth ſome (if the Lord will, and that we live) this Autumn, fundry ways. I ſee the beſt way is, *up and be doing:* In all labour there is profit; *Seek and ye ſhall find.* We have Chriſt's Example, his Promiſe, his Preſence, his Spirit to aſſiſt; and I truſt that the Lord will find a way for your encouragement.

Natick is our chief Town, where moſt and chief of our Rulers, and moſt of the Church dwells; here moſt of our chief Courts are kept; and the Sacraments in the Church are for the moſt part here adminiſtred: It is (by the Divine Providence) ſeated well near in the center of all our praying

Indians,

Indians, though Weſtward the Cords of Chriſt's Tents are more enlarged. Here we began Civil Government in the year 1650. And here uſually are kept the General-Trainings, which ſeven years ago looked ſo big that we never had one ſince till this year, and it was at this time but a ſmall appearance. Here we have two Teachers, *John Speen* and *Anthony;* we have betwixt forty and fifty Communicants at the Lord's Table, when they all appear, but now, ſome are dead, and ſome decriped with age; and one under Cenſure, yet making towards a recovery; one died here the laſt Winter of the Stone, a temperate, ſober, godly man, the firſt *Indian* that ever was known to have that diſeaſe; but now another hath the fame diſeaſe: Sundry more are propoſed, and in way of preparation to joyn unto the Church.

Ponkipog, or *Pakeunit*, is our ſecond Town, where the *Sachems* of the Bloud (as they term their Chief Royal-Line) had their Reſidence and Rights, which are moſtly Alienated to the Engliſh Towns: The laſt Chief Man, of that Line, was laſt year ſlain by the *Mauquzogs*, againſt whom he raſhly (without due Attendants and Aſſiſtance, and againſt Counſel) went; yet all, yea, his Enemies ſay, He died valiantly; they were more afraid to kill him, than he was to die; yet being de- [7] ſerted by all (ſome knowingly ſay through Treaſon) he ſtood long, and at laſt fell alone: Had he had but 10 Men, yea 5 in good order with him, he would have driven all his Enemies

Enemies before him. His Brother was reſident with us in this Town, but he is fallen into ſin, and from praying to God. Our Chief Ruler is *Ahauton*, an old ſtedfaſt and truſty friend to the *Engliſh*, and loveth his Country. He is more loved than feared; the reins of his bridle are too long. *Wakan* is ſometimes neceſſarily called to keep Courts here, to add life and zeal in the puniſhment of Sinners. Their late Teacher, *William*, is deceaſed; He was a man of eminent parts, all the *Engliſh* acknowledge him, and he was known to many: He was of a ready wit, ſound judgment, and affable; he is gone unto the Lord; And *William*, the Son of *Ahauton*, is called to be Teacher in his ſtead. He is a promiſing young-man, of a ſingle and upright heart, a good judgment, he Prayeth and Preacheth well, he is ſtudious and induſtrious, and well accounted of among the *Engliſh*.

Haſſunnimeſut is the next Town in order, dignity, and antiquity; ſundry of our chief Friends in the great work of Praying to God, came from them, and there lived their Progenitors, and there lieth their Inheritance, and that is the place of their deſires. It lieth upon *Nichmuke* River; the people were well known to the *Engliſh* ſo long as *Connecticot* Road lay that way, and their Religion was judged to be real by all that travelled that journey, and had occaſion to lodge, eſpecially to keep a Sabbath among them. The Ruler of the Town is *Anuweekin*, and his Brother *Tuppuk-koowillin*

koowillin is Teacher, both ſound and godly Men. This Ruler, laſt Winter, was overtaken with a Paſſion, which was ſo obſervable, that I had occaſion to ſpeak with him about it; he was very penitent; I told him, That as to man, I, and all men were ready to forgive him. *Ah!* ſaid he, *I find it the greateſt difficulty to forgive myſelf.* For the encouragement of this place, and for the cheriſhing of a new Plantation of Praying Indians beyond them, they called *Monatunkanet* to be a Teacher alſo in that Town, and both of them to take care of the new Praying-Town beyond them. And for the like encouragement, Captain *Gookins* joyned *Petahheg* with *Anuweekin.* The aged Father of this Ruler and Teacher, was laſt year Baptized, who hath many Children that fear God. In this place we meditate ere long (if the Lord will, and that we live) to gather a Church, that ſo the Sabbath-Communion of our Chriſtian *Indians* may be the more agree-
[8] able to the Divine Inſtitution, which we make too bold with while we live at ſuch diſtance.

Ogquonikongquameſut is the next Town; where, how we have been afflicted, I may not ſay. The *Engliſh* Town called *Marlborough* doth border upon them, as did the lines of the Tribes of *Judah* and *Benjamin;* the Engliſh Meeting-houſe ſtandeth within the line of the *Indian* Town, although the contiguity and co-habitation is not barren in producing matters of interfering; yet our godly *Indians* do obtain a good report

report of the godly *Engliſh*, which is an argument that bringeth light and evidence to my heart, that our *Indians* are really godly. I was very lately among them; they deſired me to ſettle a ſtated Lecture amongſt them, as it is in ſundry other Praying Towns, which I did with ſo much the more gladneſs and hope of bleſſing in it, becauſe through Grace the Motion did firſt ſpring from themſelves. *Solomon* is their Teacher, whom we judge to be a ſerious and ſound Chriſtian; their Ruler is *Owannamug*, whoſe grave, faithful, and diſcreet Converſation hath procured him real reſpect from the *Engliſh*. One that was a Teacher in this place, is the man that is now under Cenſure in the Church; his ſin was that adventitious ſin which we have brought unto them, Drunkenneſs, which was never known to them before they knew us *Engliſh*. But I account it our duty, and it is much in my deſire, as well to teach them Wiſdom to Rule ſuch heady Creatures, as ſkill to get them to be able to bridle their own appetites, when they have means and opportunity of high-ſpirited enticements. The Wiſdom and Power of Grace is not ſo much ſeen in the beggarly want of theſe things, as in the bridling of our ſelves in the uſe of them. It is true Dominion, to be able to uſe them, and not to abuſe ourſelves by them.

Naſhope is our next Praying Town, a place of much Affliction; it was the chief place of Reſidence, where *Tahattawans* lived

lived, a Sacham of the Blood, a faithful and zealous Chriſtian, a ſtrict yet gentle Ruler; he was a Ruler of 50 in our Civil Order; and when God took him, a chief man in our *Iſrael* was taken away from us. His only Son was a while vain, but proved good, expert in the Scripture, was Elected to Rule in his Fathers place, but ſoon died, infomuch that this place is now deſtitute of a Ruler. The Teacher of the place is *John Thomas*, a godly underſtanding Chriſtian, well eſteemed of by the *Engliſh:* his Father was killed by the *Mauquaogs*, ſhot to death as he was in [9] the River doing his Eele-wyers. This place lying in the Road-way which the *Mauquaogs* haunted, was much moleſted by them, and was one year wholly deſerted; but this year the People have taken courage and dwell upon it again.

In this place after the great Earthquake, there was ſome eruption out of the Earth, which left a great *Hiatus* or Cleft a great way together, and out of ſome Cavities under great Rocks, by a great Pond in that place, there was a great while after often heard an humming noiſe, as if there were frequent eruptions out of the Ground at that place: yet for Healthfulneſs the place is much as other places be. For Religion, there be amongſt them ſome Godly Chriſtians, who are received into the Church, and baptized, and others looking that way.

Wameſut is our next Praying-Town; it lyeth at the bottom of the great Falls, on the great River *Merymak*, and at the falling-in

falling-in of *Concord* River; the Sachem of this Place is named *Nomphon*, faid to be a Prince of the Bloud, a Man of a real Noble Spirit: A Brother of his was ſlain by the *Mauquaogs* as he was upon a Rock fiſhing in the great River. In revenge whereof he went in the forementioned raſh Expedition, but had ſuch about him, and was ſo circumſpect, that he came well off, though he loſt one principal Man. This place is very much annoyed by the *Mauquaogs*, and have much ado to ſtand their ground.

In this Place Captain *Gookins* ordered a Garriſon to be kept the laſt year, which Order while they attended they were ſafe; but when the Northern Sachems and Souldiers came, who ſtirred up ours to go with them on their unſuccefsful Expedition, the Town was for the moſt part ſcatter'd, and their Corn ſpoyled.

The Teacher of this Place is named *George:* they have not much eſteem for Religion, but I am hopefully perſwaded of ſundry of them; I can go unto them but once in a year.

Panatuket is the upper part of *Merimak*-Falls; ſo called, becauſe of the noiſe which the Waters make. Thither the *Penagwog-Indians* are come, and have built a great Fort; Their Sachems refuſed to pray to God, ſo ſignally and ſinfully, that Captain *Gookins* and my ſelf were very ſenſible of it, and were not without ſome expectation of ſome interpoſure of a Divine-Hand, which did eminently come to paſs;

for

for in the forenamed Expedition they joyned with the Northern Sachems, [10] and were all of them cut off; even all that had ſo ſignally refuſed to pray unto God were now as ſignally rejected by God, and cut off. I hear not that it was ever known, that ſo many Sachems and Men of Note were killed in one imprudent Expedition, and that by a few ſcattered people; for the *Mauquaogs* were not imbodied to receive them, nor prepared, and few at home, which did much greaten the Overthrow of ſo many great Men, and ſhews a divine over-ruling hand of God. But now, ſince the *Penaguog-Sachems* are cut off, the People (ſundry of them) dwelling at *Panatuket*-Fort do bow the Ear to hear, and ſubmit to pray unto God; to whom *Jethro*, after he had confeſt Chriſt and was baptized, was ſent to preach Chriſt to them.

Magunkukquok is another of our Praying-Towns at the remoteſt Weſterly borders of *Natick;* theſe are gathering together of ſome *Nipmuk Indians* who left their own places, and ſit together in this place, and have given up themſelves to pray unto God. They have called *Pomham* to be their Ruler, and *Simon* to be their Teacher. This latter is accounted a good and lively Chriſtian; he is the ſecond man among the *Indians* that doth experience that afflicting diſeaſe of the Stone. The Ruler hath made his Preparatory Confeſſion

Confeſſion of Chriſt, and is approved of, and at the next opportunity is to be received and baptized.

I obtained of the General-Court a Grant of a Tract of Land, for the ſettlement and encouragement of this People; which though as yet it be by ſome obſtructed, yet I hope we ſhall find ſome way to accompliſh the ſame.

Quanatuſſet is the laſt of our Praying-Towns, whoſe beginnings have received too much diſcouragement; but yet the Seed is alive: they are frequently with me; the work is at the birth, there doth only want ſtrength to bring forth. The care of this People is committed joyntly to *Monatunkanit*, and *Tuppunkkoowillin* the Teachers of *Haſſunemeſut*, as is abovefaid; and I hope if the Lord continue my life, I ſhall have a good account to give of that People.

Thus I have briefly touched ſome of the chiefeſt of our preſent Affairs, and commit them to your Prudence, to do [11] with them what you pleaſe; committing your Selves, and

and all your weighty Affairs unto the Guidance and Bleſſing of the Lord, I reſt,

Your Worſhips to ſerve you in the Service of our Lord *Jeſus*,

Roxb. this 20th of the 7th month, 1670.

John Elliot.

Books ſold by John Allen.

VIZ.

Cotton on the Covenant, new printed.

Confeſſion of Faith of the Congregational Churches.

Mr. *Hook* and Mr. *Davenports* Catechiſm.

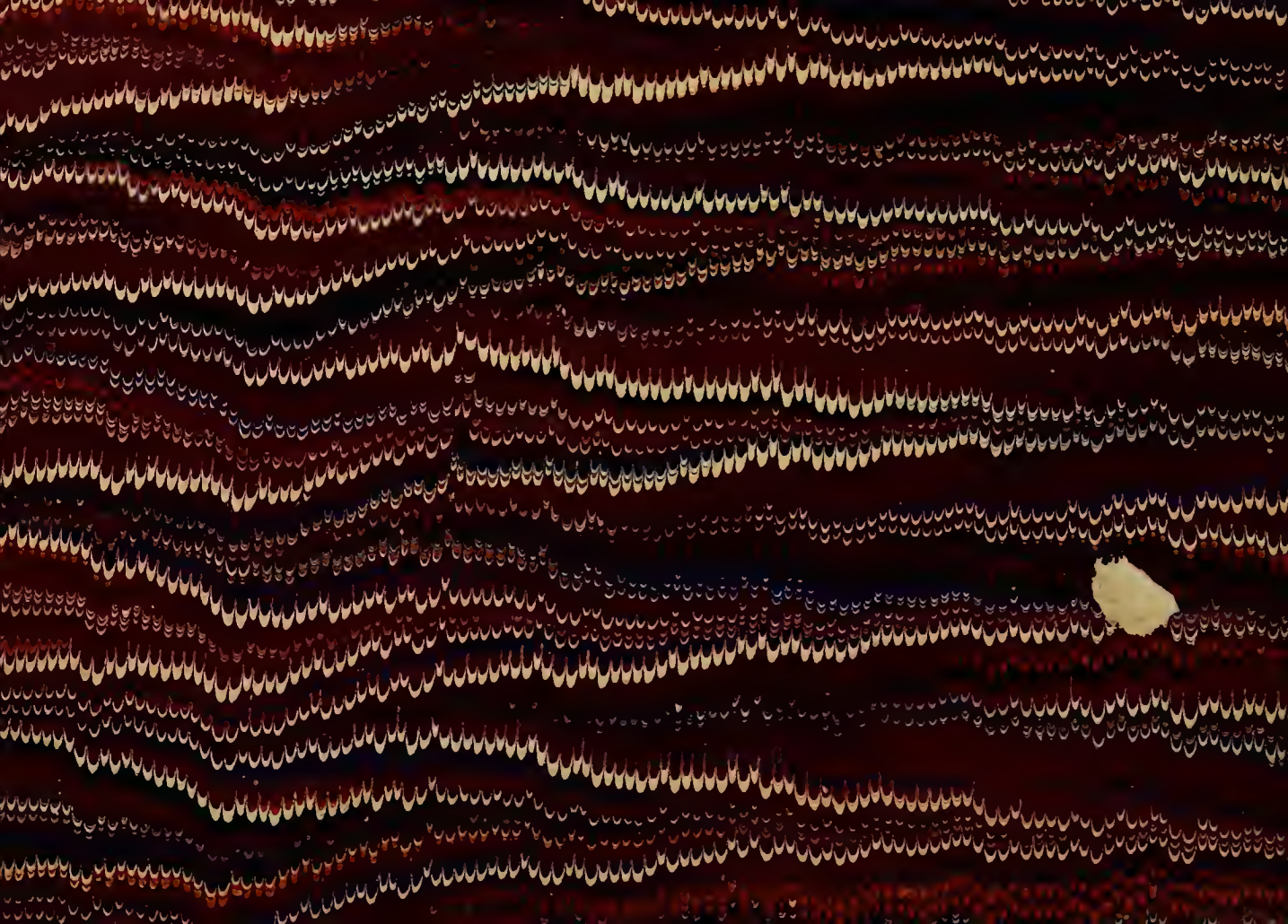
Aſtrologers Routed: ſhewing that divining by the Stars hath no ſolid foundation from Scripture, Reaſon, or Experience, *&c.*

INDEX.

Ahauton, 26.
Allen, Hannah, 10.
Allen, John, 17, 33.
American Antiquarian Society, 12.
Anthony, 16, 25.
Anuweekin, 26, 27.
Aſhhurſt, Sir William, 13.
Aſpinwall, T., 13.
Aſtrologers Routed, 33.
Bartlet, John, 11.
Bayly, L., 15.
Bellamie, John, 9, 10.
Bladen, William, 9.
Blague, John, 11.
Bourne, Richard, 19, 20.
Boyle, Sir Robert, 6.
Brinley, George, 16.
Britiſh Muſeum, 7.
Cambridge College, 10.
Catechiſm, Hook & Davenport's, 33.
Chapman, Livewell, 13.
Charles II., 7.
Cheſter, Joſeph L., 7.
Cliſton, Fulk, 10.
Cole, Peter, 11.
Communicants, Number of, 25.
Concord River, 30.
Confeſſion of Faith of the Congregational Churches, 33.
Connecticot-road, 26.
Corporation for Propagating the Goſpel, 6, 7, 11, 12, 13, 14, 15, 19.
Cotes, Richard, 10.
Cotton on the Covenant, 33.
Dexter, H. M., 15, 16.
Dunton's Letters, 5, 9, 16.
Earthquake, 29.
Eliot, John, his publications, 5, 10–16: death, 6: letters to Boyle, 6: journey to Maktapog and Martha's Vineyard, 19–20: ordains elders, 21–22: teaches the Art of Teaching, 23: converſation with Anuweekin, 26: viſit to Marlborough, 28: grant of land, 31.
Foſter, John, 15.
Francis, Convers, 5, 7, 12, 14, 15.
General Training, 25.
George, 30.
Gilford, 11.
Gookin, Daniel, 12, 27, 30.

Green, Bartholomew, 16.
Green, Samuel, 13, 14, 15.
Green, Timothy, 13.
Haſſunnimeſut, 26, 32.
Howes, Samuel, 11.
Hutchinſon, 7.
Jethro, 31.
Johnſon, Marmaduke, 13, 14, 15.
Jude, 20.
Leveredge, 20.
Long-Iſland. 20.
Magunkukquok, 31.
Maktapog, 19.
Marlborough, 27.
Maſſachuſetts Hiſtorical Society, 6, 9, 10, 11, 13.
Mather, Cotton, 6.
Mather, Increaſe, 6.
Mauquaogs, or Mauquzogs, 25, 29, 30, 31.
Martha's Vineyard, 20, 21, 22, 24.
Mayhew, Thomas, 10, 11, 19, 22.
Merrimack Falls, 29, 30.
Merrimack River, 29.
Monatunkanet, 27, 32.
Nantucket, 21.
Naſhope, 28.
Natick, 22, 31.
Nichmuke River, 26.
Nipmuk Indians, 31.
Nomphon, 30.
Ogquonikongquameſut, 27.
Overton, Henry, 10.
Owannamug, 28.
Pakeunit, 25.
Panatuket, 30, 31.
Penagwog Indians, 30.
Penagwog Sachems, 30, 31.
Petahheg, 27.
Plymouth Patent, 19.
Pomham, 31.
Ponkipog, 25.
Prince Library, 14, 15, 16.
Prince Society, 5, 9, 16.
Prince, Thomas, 16.
Quanatuſſet, 32.
Sabin, Joſeph, 10, 11.
Sandwich, 19.
Shepard, Thomas, 10, 15.
Simmons, M., 11, 12.
Simon. 31.
Solomon, 28.
Sparks, Jared, 12.
Speen, John, 16, 25.
Stevens's Nuggets, 5.
Tahattawans, 28.
Thomas, Iſaiah, 13, 14, 15.
Thomas, John, 29.
Tracts on Chriſtianizing the Indians, 6, 8, 9–13.
Tuppukkoowillin, 27, 32.
Wakan, 26.
Walter, Nehemiah, 6.
Wameſut, 29.
Whitfield, Henry, 11.
Whitmore, W. H., 5, 9.
William, 26.
Winſlow, Edward, 9, 10.





Accession no.
SCH
Author Eliot:
Brief narrative
of the progress
... among Indians.
Call no. Hist.
E
670E
1868

